

THE RAMBLER



RUINS OF A BLACKSMITH SHOP.

THE chestnut tree, the spreading chestnut tree and the automobile has put out of business a countless number of village smithies as well as country roadside smithies.

Before the gasoline car took possession of the roads around Washington the blacksmith shop was a familiar feature of the landscape. The "Horse-shoer and Wheelwright" sign was a common one along the roads. There are, of course, some smithies left, and all the blacksmiths are not putting on three and adjusting spark plugs, because the horse is not yet extinct and stoutly balks against being extinguished. But the smithies are now so few and far between—which is a phrase that has done long and faithful service to all writers and speakers—that travelers with an open eye cannot but remark the difference between things and smithies as they are and things and smithies as they were.

Those that are in operation do not seem prosperous as they used to be. Most of the wagons that stand around have a hopeless look and seem to creak out the complaint that their race is nearly run, but that temporary or tinkering repairs may help them to turn their wheels a few times more. The horse that stands waiting for his shoes seems dejected and down-hearted as well as down-headed. All his old pride and ginger have departed. With his flopping ears, half-closed eyes and hang-down head he seems to say, "Oh, Pahaw! What's the use! No matter what kind of shoes the keeper of this shoe store sells me, the hard automobile will hurt my feet. I have never had a moment's comfort with my feet since this idea of hard and slippery roads got into men's heads. This blacksmith could put a set of race plates or aviation shoes on my feet, and even then the evil-smelling auto would run by me or run over me.

To South Americans, argues Dietrich, German is at least as useful as English, and English, he adds, has no future against the splendid network of German South American schools. Leaving South America out of account as debatable, he estimates that English is the international language of 31,000,000 people of non-Anglo-Saxon origin, and that German is the international medium of non-German peoples numbering 240,000,000.

Germany is confirming and extending her language domination by conscious and systematic measures. In its thirty-three years' existence the "Trilateral" has been a powerful factor in the making of a new German Empire, which uses English to communicate with foreigners in Japan, since only a fraction of China's population has any foreign relations.

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andria, was buried on the Cutts place. Mrs. Jackson lived until after the close of the civil war and was buried in the garden of the house which was raised close to the ruins of the older home. The Jackson family had a plot in the cemetery at Fairfax Court House, and a few years ago, when the Jackson property was sold by the heirs, the grave on the Cutts place, and that near the stone ruins were opened and the ashes reinterred in the cemetery at Fairfax village.

The Rambler was directed to two colored women who grew up under the charge of the Jackson family and whose people had belonged to that family. Their names were Henrietta Carter and Ellen Carter, sisters. Henrietta married William Boston and lives in a rose-bowered log house on a hill above Scott's mill, which stands on Scotts run where the Leesburg pike crosses it, and Ellen, whose married name is Grayson, lives on the pike about a mile east of Scotts run and across the fields from Shivers, which was the home of Commodore Catesby Jones, whose name

between the Potomac and Patuxent rivers, but they were not the only aboriginal inhabitants of that territory. Reference may be found in the relation of Father White to other Maryland Indians. When it was determined that the Maryland pilgrims should settle on a river which they called St. Georges river, and which later came to be called the St. Marys, they concluded a treaty with the Indians of Yocomaco, an Indian village close to the site chosen for St. Marys City.

These Indians seem to have been called the Yocomacos, or Yocomacos. There is also reference to the Patuxents. These Indians seem to have been all of one race or large family, and to have welcomed a treaty with the whites, for, says Father White, "There was an occasion that much facilitated their treaty with these Indians, which was this: The Sasquehannocks (a warlike



SHADY ROAD NEAR JACKSON'S RUINS.

is associated with the "old navy" of the United States, and with such ships as the Constellation, Constitution, President, and United States. These colored women are grandmothers, but they are not yet old women, and they preserve many interesting memories of the Jackson home of the Leesburg pike—that place now marked by vine-grown ruins.

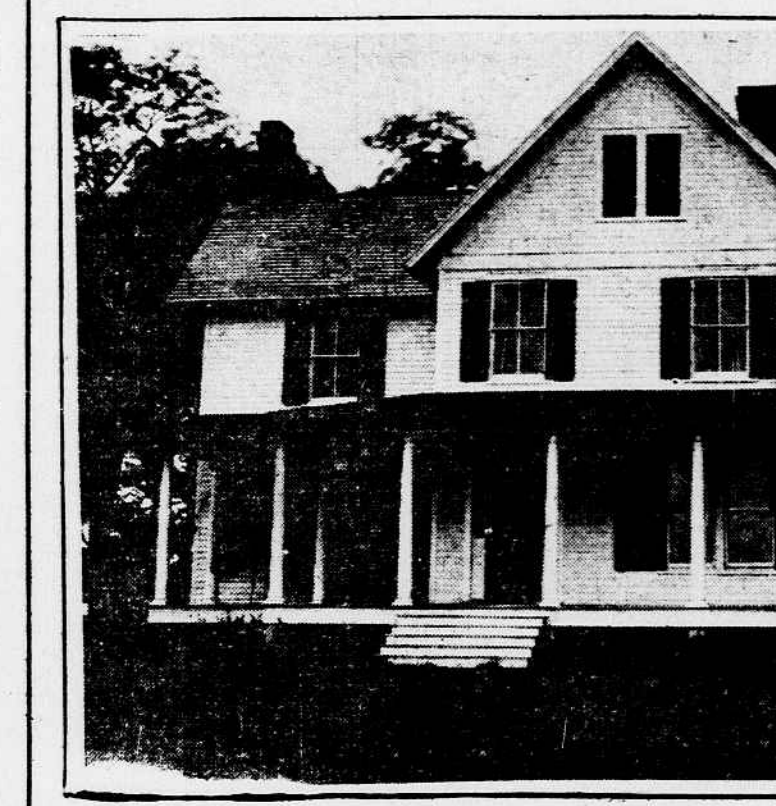
Indians of Southern Maryland. In the Rambler's notes last Sunday he treated at some length of Zacharia, in Charles county, Md., and of the Piscataway Indians, as well as other Maryland Indians, who found a place of refuge in that swamp against the Senecas and the Susquehanna when those powerful and warlike tribes took to the warpath against the more peaceable Indians of that part of the country which we now call southern Maryland.

The Piscataways appear to have been the more numerous and dominating tribe of Indians south of Washington

people that inhabit between Chesapeake bay and Delaware bay) did usually make war and incursions upon the neighboring Indians, partly for superiority, partly for to get their Women, and what other purchase they could meet with, which these Indians of Yocomaco feared, had the year before our arrival there made a resolution for their safety to remove themselves higher or into the country, where it was more populous, and many of them were gone thither before the English arrived.

The Maryland Indians were very useful to the pilgrims, the native women showing the Europeans how to make corn bread, and the men aiding them in hunting deer and turkeys and in fishing.

His print is a long letter from Leonard Carter, lieutenant governor of Maryland, to his brother, the lord proprietor, dated April 25, 1633, which contains a graphic account of the reduction of Kent Island to obedience, the inhabitants of which under the leadership of William Claiborne had for the preceding years denied the authority of Lord Baltimore. In this letter one finds a reference to the Em-



THE HOUSE ON BALL'S HILL.

peror of Piscataway in these words: "I am sure my brother, Portobacco, now Emperor of Paskataway, will assist me in it as much as he can, for he is much your friend and servant and hath expressed himself to me to be so and give you many thanks after his Indian fashion for your gift sent him by Mr. Lewger. He hath within this two years stepped into the empire of the Indians by killing his eldest brother, the old emperor, and enjoineth it yet with peace through the good correspondence he keepeth with me which aveth his Indians from offering any harm unto him.

You may get glimpses of the Maryland Indians in the annual letters of the provincials of the Society of Jesus which were the reports which they were required to make to the general of the society at Rome of the principal events in the province for the preceding year. Among these reports well worth reading are those for the years 1634, 1635, 1636, 1637, 1638, 1639, 1640, 1641, 1642, 1643, 1644, 1645, 1646, 1647, 1648, 1649, 1650, 1651, 1652, 1653, 1654, 1655, 1656, 1657, 1658, 1659, 1660, 1661, 1662, 1663, 1664, 1665, 1666, 1667, 1668, 1669, 1670, 1671, 1672, 1673, 1674, 1675, 1676, 1677, 1678, 1679, 1680, 1681, 1682, 1683, 1684, 1685, 1686, 1687, 1688, 1689, 1690, 1691, 1692, 1693, 1694, 1695, 1696, 1697, 1698, 1699, 1700, 1701, 1702, 1703, 1704, 1705, 1706, 1707, 1708, 1709, 1710, 1711, 1712, 1713, 1714, 1715, 1716, 1717, 1718, 1719, 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1748, 1749, 1750, 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1766, 1767, 1768, 1769, 1770, 1771, 1772, 1773, 1774, 1775, 1776, 1777, 1778, 1779, 1780, 1781, 1782, 1783, 1784, 1785, 1786, 1787, 1788, 1789, 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